THE FIFTEENTH ANNUAL SESSION

OF THE

Weogufka Baptist Association

HELD WITH

HOLLY SPRINGS CHURCH, COOSA COUNTY, ALA.,

OCTOBER 8th, 9th, 10th,

1896.

OFFICERS:

B. H. VICKERS, Moderator,

A. H. MERRELL, Clerk,

B. F. CAFFEE, Treasurer.

Adjourned to meet with Macedonia Church, Chilton county, Alabama, on Thursday before the second Sabbath in October, 1897.

ORDAINED MINISTERS AND LICENTIATES.

CHURCHES.	MINISTERS.	LICENTIATES.	POSTOFFICE.
Refuge,	I. Bice,		Burwell.
Weogufka,	W. W. Hughes.	B. W. Calaway,	Weogufka.
Friendship,	James Morris,	Milton Dosier	Marble Valley.
Beech Grove,		Javen Cooper,	Fayetteville.
Poplar Springs,	B. H. Vickers,	A. T. Foshee,	Clanton.
Newsite,	J. F. Bone,		Moriah.
Newsite,	D. M. Thompson,		Fayetteville.
Bay Springs,		R. R. Brasher	Shelby.
Bay Springs,		J. A. Davis,	Shelby.
Bay Springs,	J. W. Jones,		Shelby.
Pine Grove,	I. Holmes,		
	J. T. Nelson,		Weogufka.
Enterprise,	T. E. Taylor,		Energy.
Bethlehem,	J. F. Watson,		Talladega Sp'gs.
Bethlehem,	W. P. Hale,	G. B. Garnett,	Shelby.
Frank's Chapel,	W. F. Sheperd,		Stemly.
		J. T. Leonard,	Stemly.
Liberty,		J. J. Epperson,	Farmer.
		R. Jefferson,	Farmer.
		W. A. McDowell,	Talladega Sp'gs.

ORDER OF BUSINESS.

1. Hear letters from the different Churches.
2. Call for Petitionary Letters from Churches wishing to unite.
3. Elect Moderator, Clerk and Treasurer.
4. Invite Visiting Brethren to seats.
5. Appoint Committees, to report during session, to arrange preaching, on Missions, on Finance and Auditing, on Documents and Requests, on Nominations.
6. Call for Correspondence.
7. Have Rules of Decorum read.
8. Hear Treasurer's report and references.
9. Hear Circular Letters.
10. Hear reports on Sabbath Schools.
11. Return Correspondence.
12. Hear miscellaneous Resolutions.
13. Give instructions about Appropriations.
14. Call roll and erase Absentees.
15. Hear reports of Committees.
16. Make arrangements for printing Minutes.
17. Correct Minutes and adjourn.

. . MINUTES. . .

The fifteenth annual session of the Weogufka Association, held with Holly Springs church, Coosa county, Ala., commencing on the 8th and closing the 10th day of October, 1896.

The introductory sermon was preached by Rev. D. M. Thompson, followed by Bro. J. F. Watson. Text, 5th chapter 1st Epistle of John, 7th and 8th verses, after which one hour was given for recess and refreshments.

At 1:30 the Association was called together by singing; Exhortation by Brother B. H. Vickers and reading the 116th Psalm. After singing a hymn he offered prayer.

Next was the reading of letters from the different churches composing the Association. Read by Brothers O. P. Luna and J. Watson.

The names of churches and delegates were enrolled as follows:

Bay Springs—J. Davis, J. A. Davis, R. R. Brasher.

Bethlehem—John Garis, Jas. Weldon.

Canaan—By letter.

Corinth—M. F. Wagner.

Cane Creek—William Knox.

Friendship—J. F. Dooly.

Frank's Chapel—W. J. Freeman, J. T. Leonard, H. T. Sisson.

Beech Grove—Benj. Callaway, J. R. Holmes, J. Cooper; J. Stonecipher, alternate.

Mt. Moriah—L. A. Varner.

Macedonia—W. T. Franklin, A. Baker, Jeff. Trawick.

New Hope—W. A. Smith.

Pine Grove—J. L. White, J. B. Morris, A. D. Duke.

Poplar Springs—B. H. Wells.

Refuge—I. Bice.

Sardis—R. H. Martin, R. H. Patton.

Union—N. H. Henderson, L. N. Henderson.

Union Hill—J. E. Davenport, T. R. Morris, Henry Roberson; W. A. Thompson, alternate.

Newsite—T. J. Bazemore, J. H. Bailey, R. T. Berry.

Union Point—Nathan Miner, John Dennis.

Weogufka—B. F. Caffee, A. J. Mooney, A. M. Thomas.

Liberty—J. W. Hale, R. Jefferson.

Holly Springs—S. A. Deason, A. J. Roberson, W. J. Honeycutt; J. M. Stanley, alternate.

New Hopewell—A. R. Wells, E. L. Barber.

New Liberty—T. P. Rogers.

Called for petitionary letters and received the church.

Enterprise—T. E. Taylor, Marion Gray.

The following churches were not represented: Paint Creek, Shoal Creek, Coosa River, Shelving Rock.

The next business was the election of officers which resulted as follows: B. H. Vickers, Moderator; A. H. Merrell, Clerk; B. F. Caffee, Treasurer.

Next was the appointing of committees to report during this session, which are as follows:

Committee on Devotional Exercises—B. H. Weils, J. F. Dooley, W. T. Franklin, with the delegates of Holly Springs church.

Report on Preaching—R. Jefferson, at 10 a. m. second day, followed by Brother Roy Brasher. Text: John 3rd chapter, 16th verse.

Preaching at 11 a. m., second day, by Brother B. H. Vickers, followed by Brother James Morris. Text: 4th chapter of the Acts of the Apostles, 20th verse.

On Missions—I. Bice, J. Davis, M. F. Wagner.

On Finance and Auditing—J. T. Leonard, L. N. Henderson, J. W. Hale.

Documents and Requests—J. T. Nelson, J. W. Jones, R. Jefferson, William Knox.

On Nominations—James Weldon, W. J. Freeman, N. H. Henderson.

On Sabbath Schools—D. M. Thompson, J. Morris, R. H. Patton.

On Temperance—A. M. Thomas, J. F. Bone, M. B. Dosier, T. S. Martin, W. W. Hughes.

On Queries—J. B. Morris, A. Baker, A. Smith, J. T. Nelson, Roy Brasher, J. A. Davis.

Special committee: A. J. Mooney, S. A. Deason, T. P. Rogers, E. L. Barber.

The second day's meeting opened at 9 a. m. The 24th chapter of Psalms was read by the Moderator, followed by the singing of a hymn; prayer offered by Brother J. Bone.

Next correspondence was called for.

O. P. Bentley, from Central Association, was with us the third day.

Committee on the Sabbath asked leave to report as follows: We find there are few churches report having Sabbath schools. We recommend that the churches give special attention to this work during the ensuing year, and each church choose its own literature, though we would recommend the New Testament that the rising generation might know what the Lord has done for others and what he might do for them. R. H. Patton, Chairman.

Adopted.

The Committee on Missions reported as follows: We would recommend that the Association send out one Missionary all or a part of the next year over the Association and around its borders, and if necessary to constitute churches where it is desired and bring their report to the next Association.

I. Bice, J. A. Davis, M. F. Wagner, Committee.

Tabled.

We, your Committee on Nomination, ask leave to report as follows: The next annual meeting of the Weogufka Association will be held with Macedonia church, Chilton county, Ala., on the Adams Ferry road, two and one-half miles from the ferry and ten miles from Clanton, commencing on Thursday before the second Sabbath in October, 1897. The introductory sermon will be preached by Bro. I. Bice, followed by Bro. Isaac Holmes. Also that the next meeting of the First District will be held with Union church, Coosa county, five miles west of Rockford, on the Shaffe road, on Friday before the fourth Sabbath in July, 1897. The introductory sermon will be preached by Bro. J. T. Nelson.

The Second District meeting will be held with Poplar Springs church, Chilton county, near Cooper's Station, on Friday before the fourth Sabbath in August, 1897, the introductory sermon to be preached by Bro. J. L. Hand, followed by Bro. T. E. Taylor.

N. H. Henderson, Chairman.

Adjourned for preaching at 11 a. m. to meet again at 2:30 p. m. Sermon by B. H. Vickers, followed by James Morris.

After refreshments the body was called together by singing, and prayer by W. T. Franklin.

Report for preaching at the stand by Bro. J. W. Jones, followed by Bro. J. A. Davis. Text 5th verse of 2nd chapter of Phillippians. Preaching tonight at candle light by Bro. John White, followed by Bro. Isaac Holmes. Text, Proverbs 25: 25: "As cold waters to a thirsty soul so is good news from a far country."

THIRD DAY.

After the reading of the 23rd division of the Psalms by the Moderator and singing a hymn, prayer was offered by Bro. O. P. Bentley.

Next went into business.

We, your Committee on Finance and Auditing, report that we find sent up from the different churches funds as follows:

For minutes	$29 10
For associational purposes	8 00
For postage	1 10
For Home Missions	75
Total	$38 95

We, your Committee on Documents and Requests, ask leave to report as follows: We find there are only 26 churches represented. We recommend prayer meetings and the Sabbath school and the New Testament, and such literature as is in connection with the same be used in Sabbath schools.

J. T. Nelson, Chairman.

The Committee on Queries reported as follows: Is it scriptural for a church to give a minister a letter who was accused of preaching the millennial day dawn doctrine? If not, what steps should this Association take with a church which had granted such a letter?

Adopted.

We recommend that it is the sense of this Association that the millennial day dawn doctrine is heresy, and that the church rescind its acts and go according to the scriptures.

Report on preaching as follows: Bro. Roy Brasher, followed by Bro. J. W. Jones, at 11 a. m. Preaching at 3 p. m. by Bro. O. P. Bentley, followed by Bro. W. W. Hughes.

The special committee asked leave to report as follows: We recommend that Bro. J. M. Todd receive $17.50 for his services as missionary and that Bro. I. Bice receive $13.00 for his services as missionary. E. L. Barber, Chairman.

Adopted.

Moved and carried that the Committee on Finance receive the money for the missionary work and turn over the same to the treasurer.

Contributed to Bro. Isaac Holmes, $17.45: to Bro. T. S. Martin, $2.15.

We, your Committee on Temperance, recommend that our brethren abstain from the use of intoxicating liquors, to use our influence to put it down, and in case we fail that we appeal to the laws of the land for protection.

W. W. Hughes, Chairman.

Adopted.

We, your Committee on Finance, ask leave to report that we have received $26.58 for missionary work done, which we have turned over to the treasurer.

It was ordered that the treasurer pay the brethren for missionary work rendered during the past associational year as follows: Bro. J. M. Todd, $17.75; Bro. I. Bice, $13.00.

Adjourned until 1:30 p. m.

After refreshments were partaken the body was called together by singing, and the reading of eight verses of the 17th chapter of our gospel recorded by St. John.

By request a letter was granted for the dismission of the church known as New Hopewell, Shelby county, Ala.

It was ordered that the Clerk have $20.00 for the printing of the minutes, also $8.00 for his services. Balance in the treasury $7.38.

I hereby acknowledge having received of the treasurer $28.00.

A. H. MERRELL, Clerk.

(A COPY.)

The receipt whereof recorded that Bro. I. Bice received of the treasurer of the Weogufka Association $13.00 for services rendered as missionary. I. BICE.

October 10, 1896.

(A COPY.)

The receipt whereof recorded that B. H. Wells received of the treasurer of the Weogufka Association $17.75 to be paid Bro. J. M. Todd for his services rendered as missionary. B. H. WELLS.

October 10, 1896.

Having no other business the Association adjourned to meet with Macedonia church, Chilton county, Ala., on Thursday before the second Sabbath in October, 1897. B. H. VICKERS, Moderator.

A. H. MERRELL, Clerk.

B. F. CAFFEE, Treasurer.

We each of us agree to pay to Bro. Isaac Holmes the amount opposite each of our names for support of him to preach to Coosa River and Shelving Rock churches and anywhere else in this Association;

B. H. Vickers	$1 00	B. F. Caffee	$1 00
B. H. Wells	1 00	W. A. Thompson	50
A. H. Merrell	1 00	O. P. Bently	1 00
John Garris	1 00	W. W. Hughes	50
J. W. Hale	1 00	W. H. Wood	50
E. C. Mitchell	1 00	W. A. McDowell	5 00
James Weldon	1 00	B. W. Calaway	1 00
I. Bice	1 00	J. E. Davenport	50
J. T. Nelson	1 00	J. H. Lloyd	50
R. T. Berry	1 00	Will Beard	50
J. T. Leonard	1 00	J. N. Blankenship	50
B. Calaway	1 00	W. W. Roberson	50
J. W. Jones	1 00	S. R. Coleman	50
J. F. Dooley	1 00	Will Maherg	50
R. Jefferson	1 00	A. J. Webb	1 00
James Morris	1 00		

To the Members of Weogufka Association:

When I got the prices of printing minutes I found that $20.00 would print more minutes than we had any use for, and I have had 600 minutes printed and a balance on hand. A. H. MERRELL.

I hereby acknowledge having received of the clerk of the Weoguf-

ka Association the sum of $16.00 for which I have printed 600 copies of the minutes of said Association.

C. C. DuBose, Proprietor Chronicle Book Office.

The church at Bethlehem asks leave to report that we have done as the Association recommended as was recommended from the query and investigated and find the accusation false.

Done by the church in conference, Nov. 1, 1896.

E. C. Mitchell, Moderator.
G. B. Garrett, C. C.

CIRCULAR LETTER.

For Weogufka Baptist Association, October, 1896.

My purpose in this letter is to recommend temperance and to expose intemperance in all things but especially that of ardent spirits as a beverage. It is said that the liquor traffic is supported by two of the strongest tendencies of human nature, viz: animal appetite and the love of money. It defies legislation, bribes juries, breaks through the flimsy cobwebs of laws, it dictates political platforms, it tramples under its cloven hoof the holy Sabbath and the law of God, it fattens on the murdered souls of men, and lounging in its filthy den it laughs at the broken homes, and snears at the widow's tears, and mocks the orphan's cry for bread. It steals the son's kind heart and robs the mother of his love, it leads the blooming daughter through the dim alley to the haunts of sin, it transforms the father's loving tenderness into beastly cruelty and murderous hate. "Wine is a mocker and strong drink is raging, and whosoever is deceived thereby is not wise." Proverbs 20th chapter 1st verse.

What does it do further to degrade mankind? It changes the once lovely and loving bride into the drudging plane of a drunkard's hut, it sends the husband to the drunkard's hopeless doom and drags the orphan babe away from home and friends and casts it into the stream of destruction and crime to float on down into worse than death. Thus does it sweep the smile from childhood's sunny face, it dims the luster of ambition in the eye of youth, and smirches with foul disgrace the hoary locks of age. But the drunkard has this promise in God's truthful volume of inspiration that he shall never see God's face in peace and that he shall in nowise enter into the Kingdom of God's dear Son except a true reformation from that of intemperance to that of temperance in all things. This is a sad but not exaggerated picture I have set before you in this letter, but we see some of these pictures wherever we go in this beautiful sunny land of ours. Let me repeat the phrase, in all things. We should not overwork ourselves, but we are not likely to do this where a little laziness abounds. We should not eat too much, but we are not likely to commit this sin in the midst of hard times.

MODERATE DRAM DRINKING.

Some brethren harp very much about a morning dram. My reply is that it is a growing evil just like any other sin, and will grow if you cultivate it well. There is nothing spiritual or literal that will grow or increase much without cultivation. If we keep the branches out of the creeks the water-gaps will never wash out. Ten thousand little streams run into the Coosa river and it flows. Brethren, beware that you do not commit little sins and you will never be bothered with big ones. But the liquor traffic. We should not have anything to do with it at all. We should not touch it except for the infirmeties of the flesh, and not for all infirmeties. It is not good to break fever, because it makes the fever higher. It is only good for bites and stings of poisonous insects—one to counterbalance the other. "Touch not, taste not any unclean thing and I will receive you," saith the Lord of Hosts.

But whisky as a beverage is the deadly bone of the family, the open door to hell from every avenue of success. We sometimes talk of a man being as drunk as a beast, but who ever heard of a beast being drunk? Why it is more beastly than anything a beast ever did. I don't believe the Devil himself was even ever guilty of anything like that. I never heard of him being charged with being drunk. It is a sin which has no sort of excuse. Those who fall into it generally fall into other deadly vices. It is the Devil's back door to hell and everything that is hellish, for he who gives away his brain to drink is ready to be caught by the Devil for anything. The Devil fishes for others with bait, but he catches you with a naked hook.

THE REMEDY.

The question for us to consider as a body of Baptists and christians is, how can this state of affairs be changed; what can we do towards the desired reformation? We can and ought to do something. Legislation by the government will avail us nothing so long as the government is a partner in the traffic. The pulpit and the press, two powerful factors in informing and educating the public, will avail nothing so long as men preach one thing and practice another. Preaching temperance and practicing intemperance will never do any good towards the desired reformation. Preach the gospel and live the gospel is the only way to chastize the devil that he may flee from you.

Search the scriptures, for in them ye think ye have eternal life, and they are they who testify of me. Teaching in order to be made effective must unite precept and example. If a father wants his son to be truthful, honest and temperate he must practice these things himself. Surely no father would be so inconsistent as to insist upon his children becoming christians and model examples of temperance while he himself dodges around the screens and gets his morning

dram. Like father like son: as the old cocks crow the young ones will learn; as the twig is bent the tree is inclined. Suppose we Baptists of the Weogufka Association and of Alabama, yea of the world, should recognize the importance of this principle and should unite in this cause. They know that it is an enemy to righteousness and a deadly foe to the church, and stands in the way of the evangelization of the world. The prophet Hobkuk says: "Woe unto him who giveth his neighbor drink, that putteth the bottle to him and maketh him drunk." Also St. Paul says to the church at Ephesus, 5th chapter and 18th verse: "Be not drunk with wine wherein is excess; but be filled with the spirit." Again, 1st Timothy, 5th chapter and 23rd verse: "Drink no longer water, but use a little wine for thy stomach's sake and thine oft infirmities." Why does the apostle say this? Because wine is a medicine and water is not medicine, but a natural thing for animal life. We need water every day when we are well and when we are sick, but we don't need wine only when we are sick. These two passages justify the medical use of ardent spirits, but there is not a syllable of authority for using it as a beverage.

How much ardent spirits may a man use and yet have the abiding presence of the Holy Spirit? My opinion is when ardent spirits are in the Holy Spirit is out. We have no assurance from scripture that the Holy Spirit will abide in a drunken man, because St. Paul tells us 6th chapter and 10th verse of 1st Corinthians: "Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God." I pray God that the time may speedily come when Baptists and all other christians will awake to their responsibility touching this question, when they cease to patronize the saloon and gulp down their scanty means which their wives and children so badly need at home, when they will cease to disgrace themselves and their children and dishonor the God who gave them being and who will judge them in a coming day. May we strive to adhere more strictly to the teaching of God's Word along this line and all other lines of the pathway of peace, truth and righteousness. May we let our characteristics be marked above sin and folly and degradation. May we by faith in God as our Father, and faith in Christ as our Savior tint all the mountain peaks of sin and at last win the victory over death, hell and the grave. Then we can ascend Mt. Pisga's top and go over into that everlasting city which hath foundation whose builder and maker is God, where the wicked cease to trouble and where the weary saints will be at rest, where sorrow and trouble and trial and conflict come no more.

E. C. Mitchell.

P. S. But those of my intemperate friends who read these introductory lines of my thought and purpose may think hard of me exposing their sin and folly of intemperance so sharply. Some of them may be like a man I knew who said he would like to hear a certain preacher

preach if he did not expose sin so much. I want to add this that I would not give much for a preacher who does not expose sin. But whatever they may think of me I am their obedient servant, and am ready and willing at all times to lay every possible sacrifice at their feet to do them service, and to influence them if possible to reform their lives from intemperance to temperance in all things. My purpose is to do good if I can to all men, but especially those who are of the household of faith. I trust that these words of this letter may live in your hearts and memories.

I remain your loving and obedient friend,

E. C. MITCHELL.

RESOLUTIONS.

RESOLVED, 1. We deny and demur any right the Alabama convention has assumed over us in taxation and otherwise; we do not expect to conform to its dictation nor that of the State Board.

2. We denounce all Sabbath school literature, expositions and expositors that are inveighing against feet-washing in connection with the communion.

3. We denounce as unscriptural and unbaptistic the non-intercommunion sentiment, and recommend to our churches communion with each other, holding to the faith first delivered.

4. We hold to that translation of the Scriptures received from our fathers in Israel, under which our churches were constituted and our ministers ordained.

5. We solicit correspondence with all associations and churches that agree with us in our articles of faith.

This Association is divided into two districts, Coosa river being the line. All churches on the east side are to be known as the First District; all on the west side to be known as the Second District.

CONSTITUTION.

ARTICLE. 1. This Association shall be composed of members regularly chosen by the churches in our union, but, in making appointments, or assigning duties, it shall be constitutional for the Association to appoint to any such duties any ordained minister, though such minister be not a delegate to this body.

ART. 2. The members so chosen shall produce letters from their respective churches, certifying their appointment, together with the state of their churches since their last representation.

ART. 3. The members so chosen and convened shall be called the Weogufka Association.

ART. 4. This Association shall sit as an advisory council, and shall have no power to lord it over God's heritage nor infringe on the internal rights of the churches, but may withdraw from any church not orthodox in principle according to the scriptures, and who shall fail to represent at an Association and shall fail to account for such failure at the next regular session.

ART. 5. Any church desiring admission into this union shall petition by letter and messengers, and if found orthodox, shall be received by the Association by the Moderator giving the right hand of fellowship.

ART. 6. Any church having a public gift, before proceeding to license the same, should call the gifts of two or more sister churches, or experienced members, to unite with the churches in conference to examine into the nature of the gift, and upon due approval license to be granted and reported at the next Association.

ART. 7. Every church in our union whose membership shall be one hundred or under shall be entitled to three delegates, and for every thirty-three over one hundred it shall be entitled to one additional delegate.

ART. 8. No query shall be taken into consideration in this Association, except in cases of serious difficulty which cannot be settled by the churches nor messengers from other churches.

ART. 9. This Association may correspond with any Baptist benevolent institution it shall deem expedient.

ART. 10. This Association shall have a fund, supplied by the voluntary contributions of the churches, and all money thus contributed shall be transmitted from the churches by their messengers and paid over to the Committee on Finance. The committee shall be annually appointed, whose duty it shall be to receive in charge the Association funds and dispose of the same, agreeably to order, and make at every session a fair and substantial report of their proceedings.

ART. 11. The officers of this Association shall be a Moderator, Clerk and Treasurer, to be elected from her own body.

ART. 12. Differences of opinion as to the benevolent institutions of the day shall never be made a question of fellowship in this body.

ART. 13. Amendments or alterations to this Constitution may be made at any regular session when two-thirds of the membere are present.

ARTICLES OF FAITH, WITH PROOF TEXTS.

ARTICLE 1. We believe in one true and living God—the Father, Son and Holy Ghost, three in one. 1 John, 5:7; Matthew, 3:15-17; John, 14:16: Matthew, 28:19.

ART. 2. We believe that the scriptures of the Old and New Testaments are the word of God, and the only rule of faith and practice. 2 Timothy, 3:16-17; 2 Peter, 1:19-21.

ART. 3. We believe in the doctrine of original sin, and that Adam disobeyed God, and that all mankind have inherited a sinful nature from Adam. Genesis, 3:1-7; Psalms, 51:5; Romans, 5:12; Ephesians, 2:1.

ART. 4. We believe in man's inability to recover himself from the fallen state he is in by nature by himself alone. Zechariah, 4:6; John, 6:44; 2 Corinthians, 4:14; Romans, 7:7-8.

ART. 5. We believe in the doctrine of election by grace according to the foreknowledge of God the Father, through sanctification of the Spirit and belief of the truth. Romans, 11:5; 2 Thessalonians, 2:13; 1 Peter, 1:2.

ART. 6. We believe that sinners are justified in the sight of God only by the imputed righteousness of Jesus Christ. Acts, 13:39; Romans, 4:11; Gallatians, 2:16; Luke, 9:9.

ART. 7. We believe in the perseverance of the Saints. Micah, 7:8; John, 5:24 and 10:28; Romans, 8:35-39; 1 Peter, 1:5.

ART. 8. We believe that Baptism and the Lord's Supper are ordinances of Jesus Christ, and inasmuch as He washed His disciples' feet we ought also to wash one another's feet; and that none but true believers are fit subjects for these ordinances. John, 1:33; Matthew 3:13-17; Matthew, 27:19-20; Acts, 1:22; 1 Corinthians, 11:23-26; John 13:1-17; Acts, 3:20-23.

ART. 9. We believe in one Lord, one Faith and one baptism—and immersion only is baptism. Ephesians, 4:5; Romans, 6:3; Collosians, 2:4-12; Acts, 2:3; Mark, 1:9.

ART. 10. We believe that no one is qualified to preach or administer the ordinances of the gospel except he be called of God, as was Aaron, is set apart by and is in good standing with the church of which he is a member, and has come under the hands of the presbytery. Mark, 3:14; Acts, 14:23; 1 Timothy, 2:7, 5:23; Hebrews, 5:4; John, 4:2; Acts, 3:23; 1 Timothy, 5-21-22.

ART. 11. We believe in the resurrection of the dead and the general judgment. John, 5:28-29; Revelations, 2:12-28; Acts, 24:15.

ART. 12. We believe the joys of the righteous and the punishment of the wicked will be eternal. Matthew, 25:46; Revelations, 7:15; Revelations, 20:10-14, 15; Matthew, 25:41-43.

STATISTICS OF WEOGUFKA ASSOCIATION, 1896.

CHURCHES.	COUNTY.	PASTORS.	CLERKS AND THEIR POST OFFICES.	Preaching Days.	Membership Last Reported.	INCREASE				DECREASE				FUNDS CONTRIBUTED.			
						By Baptism.	By Letter.	By Experience.	By Restoration.	By Letter.	By Exclusion.	By Death.	Present Membership.	For Minutes.	For Association'l Purposes.	For Postage.	Total.
Bay Springs	Shelby	J. E Champion	T. N. Davis, Shelby	2	58	2	8	..	..	..	1	..	62	$ 1 50	50	10	$ 2 10
Bethlehem	Shelby	E. C. Mitchell	G. B. Garnett, Shelby	1	79	6	2	..	..	4	6	..	77	1 50	50	....	2 00
Canaan	Chilton	J. R. Caldwell	E. L. Manning, Mountain Creek	2	20	3	..	..	..	1	..	..	23	75	.....	..	75
Corinth	Chilton	John Hewett	M. F. Wagner, Jumbo	4	24	1	..	..	..	4	..	..	18	50	40	10	1 00
Friendship	Coosa	J. F. Watson	T. Dosier, Marble Valley	3	43	10	13	..	..	9	1	..	48	1 50	.....	....	1 50
Frank's Chapel	Talladega	S. A. Austin	H. T. Sisson, Stemly	4	51	....	..	1	..	9	2	..	40	1 00	1 00	....	2 00
Holly Springs	Coosa	J. F. Bone	S. A. Deason, Weogufka	4	57	....	..	..	2	7	1	1	51	1 40	.....	10	1 50
Mt. Moriah	Coosa	James Morris	G. A. Harmon, Moriah	2	47	2	..	..	..	6	..	1	39	90	....	....	90
Macedonia	Chilton	J. M. Thomas	A. J. Ellison, Clanton	3	69	12	1	1	3	4	3	..	79	1 00	50	10	2 10
Mountain Springs	Talladega	Isaiah Holmes	M. E. Blankenship, Sylacauga	..	....	1	..	1	..	..	..	..	18	75	25	10	1 10
New Liberty	Autauga	....	W. E. Boon, Prattville	2	43	4	3	..	2	5	..	..	47	1 50	1 00	....	2 50
New Hope	Chilton	W. S. Cox	E. H. Arledge, Jemison	3	29	2	3	..	..	..	..	..	28	50	.....	10	60
New Hopewell	Shelby	T. M. Nelson	H. L. Phillips, Shelby	1	....	9	5	..	..	2	2	..	45	1 25	40	....	1 65
Newsite	Coosa	W. J. Bone	G. W. Bazemore, Weogufka	4	35	13	5	1	..	..	..	..	43	1 30	75	....	1 75
Pine Grove	Coosa	J. J. Epperson	A. D. Duke, Marble Valley	1	29	....	..	..	..	3	..	..	28	1 00	.....	10	1 10
Poplar Springs	Chilton	J. L. Hand	J. J. McDowell, Coopers	4	106	....	10	..	1	10	1	2	104	1 00	1 00	....	2 00
Sardis	Coosa	J. T. Nelson	Albert Kelley, Travelers' Rest	1	28	3	1	3	1	..	4	3	29	1 00	.....	10	1 10
Union	Coosa	J. T. Nelson	L. N. Henderson, Rockford	3	77	....	..	..	..	1	5	1	73	1 50	50	....	2 00
Weogufka	Coosa	O. P. Bentley	B. F. Caffee, Weogufka	2	29	3	..	1	..	..	..	1	38	1 00	.....	....	1 00
Refuge	Chilton	I. Bice	S. E. Bice, Burwell	3	17	....	..	..	..	..	..	..	17	1 00	60	10	1 70
Cane Creek	Chilton	Joe Thomas	W. L. Jordan, Clanton	1	55	10	6	..	2	..	2	..	59	1 00	90	10	2 00
Beech Grove	Talladega	I. H. Holmes	Ben Calaway, Fayetteville	..	31	....	..	..	2	2	1	1	28	1 00	1 00	....	2 00
Union Hill	Coosa	J. T. Nelson	B. H. Long, Fayetteville	..	23	3	..	1	..	..	..	..	28	1 00	.....	....	1 00
Union Point	Chilton	Joe Thomas	J. N. Miner, Clanton	2	35	4	3	..	..	..	1	..	42	75	75	10	1 60
Liberty	Talladega	J. A. Davis	R. E. Merrell, Farmer	3	41	15	4	4	..	11	5	..	49	1 50	50	....	2 00
Enterprise	Autauga	T. E. Taylor	Andrew Gray, Energy	2	....	....	..	..	..	..	..	..	18	50	50	.. ..	1 00
Totals				..	1017	105	67	13	13	78	33	10	1142	$25 65	$11 05	1 10	$39 85

Coosa River, Paint Creek, Shoal Creek and Shelving Rock, not represented.

RULES OF DECORUM.

1. The Moderator, Clerk and Treasurer shall be chosen by a majority of the members of the body, and shall hold their offices until another election. To be elected annually.

2. It shall be the duty of the Moderator to preside over the deliberations of the Association, and keep order by enforcing the Rules of Decorum. He shall not be allowed to vote, except in case of a tie, in which case he shall give the casting vote.

3. It shall be the duty of the Association: First, To provide for the general union of the churches, and to devise ways and means for the spread of the gospel and the promotion of our Redeemer's kingdom upon earth. Second, To maintain correspondence with sister Associations, and thus preserve a chain of communication among the churches. Third, To give advice to the churches in case of difficulty. Fourth, To invite visiting ministers of our faith and order to seats with us and to aid in our deliberations.

4. At each annual session there shall be appointed by the Association an Executive Committee, consisting of ———, to whom shall be referred all matters touching the spread of the gospel in our bounds and to report thereon at the next session of the Association.

5. There shall be appointed, as in the last preceding article, a Committee of Finance, to whom all funds sent up by the churches to the Association shall be paid, whose duty it shall be to report thereon during the session.

6. No motion shall be entertained by the Association until it shall have been seconded; it shall then be taken up and opened for debate and finally decided, unless withdrawn by the mover.

7. Every query sent up to this Association by any one in the union shall be read and put to a vote by the Moderator whether it shall be debated; and if there be a majority in its favor, it shall be taken up and investigated, but if not it shall be withdrawn. Provided, always, that those be first considered which may effect the union of the churches.

8. Every member who speaks shall rise from his seat and address the Moderator. He shall not be interrupted while speaking, unless he depart from the subject.

9. No member shall speak more than three times on the same subject, except by leave of the Association.

10. There shall be no talking, whispering or moving about during the time of any public discussion, nor any reflection cast upon a speaker.

11. Any delegate wishing to leave the Association before its adjournment shall be required to make the cause known and to obtain leave of absence by vote of the body: and if any delegate shall absent himself without leave, he shall be considered guilty of disorder and his name erased from the list of delegates.

12. A member violating any of these rules shall be reproved by the Moderator.

13. These Rules of Decorum shall be read at each annual session of the Association immediately after its organization.

14. These Rules of Decorum, may at any regular session, be altered or amended, a majority of the body concurring therein.

15. This Association shall meet on Thursday before the second Sabbath in October, annually.